CONFIDENTIAL.] [No. 36 of 1895.

REPORT

ON

NATIVE PAPERS

FOR THE

Week ending the 7th September 1895.

CONTENTS:

Page.

I.—Foreign Politics.

The *Amrita Bazar Patrika* on Prince Nasrulla Khan's reception 771

II.—Home Administration.

(a)—*Police*—

DeSouza in concealment ... ... *ib*
Fraudulent companies in Tippera ... ... *ib*
Highway robbery on the Diamond Harbour Road... *ib*
The *Shia* procession in Gaya ... ... *ib*
The Sub-Inspector of Police, Baranagore ... 772
The Calcutta Police and the badmashes of Bara-bazar ... ... *ib*
Police oppressions ... ... *ib*
The Police Superintendent of Dacca 773

(b)—*Working of the Courts*—

Mr. Temple, Magistrate of Purnea ... ... *ib*
Boy Judges and boy Magistrates ... ... *ib*
The Court of the First Munsif of Kushtia ... 774
Hearing of cases fixed for a holiday at Howrah ... *ib*
An Alipore Munsif and the First Judge of the Calcutta Small Cause Court ... ... *ib*
The case of the English rider and his horse in Simla 775
Administration of criminal justice in Assam ... *ib*
A Munsif in the Bankura district ... ... *ib*
The Cess and income-tax Collector in Bankura ... *ib*
The *Pioneer* on capital sentence ... ... *ib*

(c)—*Jails*—

The Jailor of the Mymensingh Jail 776

(d)—*Education*—

Dr. Ashutosh Mukerjee as a D.L. Examiner ... *ib*
The *Manimanjari* 777
Dr. Bomford, Principal of the Medical College ... 778
Babu Haraprasad Sastri's History of India in English 779
Dr. Ashutosh Mukerjee as a D.L. Examiner ... 781
The Higher Training Society ... ... *ib*
Babu Haraprasad Sastri's History of India in Bengali ... ... *ib*
Babu Haraprasad Sastri's History of India in English 782

(e)—*Local Self-Government and Municipal Administration*—

Dog-killing in Calcutta ... ... *ib*
The sanitary condition of Behala in the 24-Parganas district 783
Dredging of the Jamuna in the Nadia district ... *ib*

Page.

(f)—*Questions affecting the land*—

Nil.

(g)—*Railways and communications, including canals and irrigation*—

Outrages on Indian women on Indian railways ... 783
The utility of railways in famines 784

(h)—*General*—

Income-tax oppression in Ghatal ... ... *ib*
Government's works in the Agricultural Department 785

III.—Legislative.

The Bhagalpur election ... ... *ib*
The Pilgrim Ships Bill 786
The Pilgrim Ships Bill ... ... *ib*
The Lieutenant-Governor in the Bhagulpur election 787
The Pilgrim Ships Bill ... ... *ib*
The drainage cess ... ... *ib*
The Pilgrim Ships Bill ... ... *ib*
The proposed amendment of the jury law ... *ib*
The Legal Practitioner's Act Amendment Bill ... 788
The Jury Bill ... ... *ib*
The Jury Bill 789
The proposed amendment of the jury system ... *ib*
The Jury Bill 790

IV.—Native States.

Nil.

V.—Prospects of the Crops and Condition of the People.

Prospects of the rice-crops in the Hooghly district... 791
Prospects of the crops in the Bankura district ... *ib*

VI.—Miscellaneous.

A petition to Lady Elgin ... ... *ib*
The Weatherall affair ... ... *ib*
The Murshidabad Association ... ... *ib*
The Weatherall affair 792
A cooly story ... ... *ib*
A tea-planter in his humour ... ... *ib*
Increase of luxury in the country 793
The Lieutenant-Governor *elect* 795
The would-be Lieutenant-Governor of Bengal ... *ib*

Uriya Papers.

Nil.

Assam Papers.

Nil.

LIST OF NEWSPAPERS.

No.	Names of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	Remarks.
	Bengali.	**Calcutta.**			
	Tri-monthly.				
1	"Abodh Bodhini" ...	Calcutta ...	About 677		
	Weekly.				
1	"Banganivasi"	Ditto ...	„ 5,000		
2	"Bangavasi"	Ditto ...	„ 20,000	31st August 1895.	
3	"Hitaishi"	Ditto ...	.....	3rd September 1895.	
4	"Hitavadi"	Ditto ...	„ 4,000	30th August 1895.	
5	"Mihir-o-Sudhakar" ...	Ditto ...	.....	31st ditto.	
6	"Sahachar"	Ditto ...	About 500	28th ditto.	
7	"Samay"	Ditto ...	„ 4,000	30th ditto.	
8	"Sanjivani"	Ditto ...	„ 3,000	31st ditto.	
9	"Som Prakash" ...	Ditto ...	„ 800	2nd September 1895	
	Daily.				
1	"Banga Vidya Prakashika"	Ditto ...	„ 200	3rd to 5th September 1895.	
2	"Dainik-o-Samachar Chandrika."	Ditto ...	„ 200	22nd, 29th August and 1st to 4th September 1895.	
3	"Samvad Prabhakar" ...	Ditto ...	„ 500	3rd and 5th September 1895.	
4	"Samvad Purnachandrodaya"	Ditto ...	„ 200		
5	"Sulabh Dainik" ...	Ditto ...	„ 1,000	28th to 31st August and 2nd to 5th September 1895.	
	Hindi.				
	Weekly.				
1	"Bharat Mitra" ...	Ditto ...	„ 300	29th August 1895.	
2	"Hindi Bangavasi" ...	Ditto ...	„ 9,000		
3	"Uchit Vakta" ...	Ditto ...	.....		
	Daily.				
1	"Dainik Bhárat Mitra" ...	Ditto ...	.....	27th, 28th, 30th and 31st August 1895.	
	Persian.				
	Weekly.				
1	"Hubiul Mateen" ...	Ditto ...	.....	28th August 1895.	
	Urdu.				
	Weekly.				
1	"Darussaltanat and Urdu Guide."	Ditto ...	About 400	29th ditto.	
2	"General and Gauhariasfi"	Ditto ...	„ 300	31st ditto.	
	Bengali.	**Burdwan Division.**			
	Fortnightly.				
1	"Bankura Darpan" ...	Bankura ...	„ 500	1st September 1895.	
2	"Ulubaria Darpan" ...	Ulubaria ...	„ 298		
	Weekly.				
1	"Burdwan Sanjivani" ...	Burdwan ...	350 to 400	27th August 1895.	
2	"Chinsura Vartavaha" ...	Chinsura ...	500	1st September 1895.	
3	"Darsak"	Ditto ...	.....	1st ditto.	
4	"Education Gazette" ...	Hooghly ...	754	30th August 1895.	
	Bengali.	**Presidency Division.**			
	Monthly.				
1	"Ghosak"	Khulna ...	350		
	Weekly.				
1	"Murshidabad Hitaishi" ...	Murshidabad ...	280	28th ditto.	
2	"Murshidabad Pratinidhi"	Berhampore ...	200		
3	"Pratikár"	Ditto ...	603	30th ditto.	

No.	Names of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	Remarks.
	Uriya.	**Orissa Division.**			
	Monthly.				
1	"Brahma" ...	Cuttack ...	.....		
2	"Indradhanu" ...	Ditto ...	.....		
3	"Shikshabandhu" ...	Ditto ...	.....		
4	"Utkalprabha" ...	Mayurbhunj ...	8	.....	Only six copies have been issued since the paper was revived in January 1894. Some 200 copies of each issue are said to have been circulated, but no subscribers have been registered.
	Weekly.				
1	"Sambalpur Patriot" ...	Bamra in the Central Provinces.	.....		This paper is said to have some circulation in the Division, but the number of subscribers could not be ascertained.
2	"Samvad Vahika" ...	Balasore ...	190		
3	"Uriya and Navasamvad" ...	Ditto ...	309		
4	"Utkal Dipika" ...	Cuttack ...	412		
	Hindi.	**Patna Division.**			
	Monthly.				
1	"Bihar Bandhu" ...	Bankipur ...	500		
	Weekly.				
1	"Aryavarta"	Dinapur ...	1,000		
	Urdu.				
	Weekly.				
1	"Akhbar-i-Al Punch" ...	Bankipur ...	500	8th August 1895.	
2	"Gaya Punch"	Gaya ...	400	29th ditto.	
3	"Mehre Monawar" ...	Muzaffarpur ...	150		
	Bengali.	**Rajshahi Division.**			
	Weekly.				
1	"Bagura Darpan" ...	Bogra ...	.....		
2	"Hindu Ranjika" ...	Boalia, Rajshahi ...	283		
3	"Rangpur Dikprakash" ...	Kakina, Rangpur ...	300		
	Hindi.				
	Monthly.				
1	"Darjeeling Mission ke Masik Samachar Patrika."	Darjeeling ...	150		It is said that 550 copies of the paper are printed each month. Out of this number 150 copies are distributed among the subscribers, and the rest sold to the public at three pies per copy.
	Bengali.	**Dacca Division.**			
	Fortnightly.				
1	"Kasipur Nivasi" ...	Kasipur, Barisal ...	280		
	Weekly.				
1	"Charu Mihir"... ...	Mymensingh ...	900	27th August 1895.	
2	"Dacca Prakash" ...	Dacca ...	450		
3	"Saraswat Patra" ...	Ditto ...	250	1st September 1895.	
4	"Vikrampur"	Lauhajangha, Dacca ...	500	29th August 1895.	
	English and Bengali.				
	Weekly.				
1	"Dacca Gazette" ...	Dacca ...	500	2nd September 1895.	
	Bengali.	**Chittagong Division.**			
	Fortnightly.				
1	"Tripura Prakash ...	Comilla ...	.....		
	Weekly.				
1	"Sansodhini"	Chittagong ...	120		
	Bengali.				
	Fortnightly.	**Assam.**			
1	"Paridarshak-o-Srihattavasi"	Sylhet ...	.....		

No.	Name of Newspaper.	Place of publication.	Reported reading of subscribers.	Dates of issue received for the week.	Remarks.
	URDU				
		Orissa Division.			
1	"Sambad" ...	Cuttack ...	.....		
2	"Indradhanu" ...	Puri ...	.....		
3	"Bhikshabasi" ...	Jajpur ...	.....		
4	"Utkalpradip" ...	Balasore ...	3	.....	Only six issues have been received.
		Bihar Division.			
1	"Behar Bandhu" ...	Patna ...	500		
2	"Kayastha" ...	Chapra ...	1,000		
		Central Provinces.			
1	"Hitavada" ...	Nagpur ...	1,500		
		Punjab.			
1	"Punjabi" ...	Lahore ...	1,000		
		Bombay Presidency.			
1	"Gujarati" ...	Bombay ...	5,000		
2	"Gujarat Mitra" ...	Ahmedabad ...	1,000		
3	"Kaiser-i-Hind" ...	Bombay ...	1,000		
4	"Kathiawar Samachar" ...	Rajkot ...	1,000		
5	"Rast Goftar" ...	Bombay ...	1,000		
6	"Samachar" ...	Bombay ...	1,000		
7	"Sudharak" ...	Bombay ...	1,000		
		Madras Presidency.			
1	"Andhra Prakasika" ...	Bezwada ...	500		
2	"Desabhimani" ...	Cocanada ...	1,000		
3	"Desamitran" ...	Madras ...	1,000		
4	"Dinamani" ...	Madras ...	1,000		
5	"Hindu Prakasika" ...	Bezwada ...	1,000		
6	"Kavi Raksha" ...	Madras ...	1,000		
7	"Krishna Patrika" ...	Masulipatam ...	1,000		
8	"Swadesamitran" ...	Madras ...	1,000		
9	"Vivekachintamani" ...	Madras ...	1,000		
		Mysore.			
1	"Karnataka Vritta" ...	Bangalore ...	1,000		
		Coorg.			
1	"Kodagu Mitra" ...	Mercara ...	150		
		Berar.			
1	"Hitakari" ...	Akola ...	1,000		
		Assam.			
1	"Assam Mitra" ...	Gauhati ...	250		

I.—Foreign Politics.

The *Mihir-o-Sudhakar* of the 31st August has the following:— Mihir-o-Sudhakar Aug. 31st, 1895.

The *Amrita Bazar Patrika* on Prince Nasrulla Khan's reception.

The *Amrita Bazar Patrika* says that the English are being ridiculed for showing so much honour to Prince Nasrulla Khan. But why should they be ridiculed? Is not Nasrulla Khan the son of the Amir? Is he not entitled to be addressed as "His Highness"? Why is the *Patrika* so jealous of the Amir's son? There is not also the least foundation for the *Patrika's* statement that the Indian Musalman does not bear much love to his Afghan co-religionist, and is not therefore delighted at the honour which is being shown to Nasrulla Khan. The followers of Islam, wherever they may dwell and in whatever situation they may be placed, look upon one another as members of one and the same brotherhood, and the Indian Musalmans consider themselves fully honoured by the reception which has been accorded in England to the Amir's son.

II.—Home Administration.

(a)—*Police.*

2. The *Hitavadi* of the 30th August writes as follows:— Hitavadi, Aug. 30th, 1895.

DeSouza in concealment.

The *Burdwan Sanjivani* observes that DeSouza, the principal offender in the Assensole rape case, will find it impossible to remain in concealment if Government is seriously bent on making his arrest. Bartlett has told somebody that he met DeSouza in Calcutta when the case was pending. DeSouza has given up his European dress and now dresses himself in *chapkan* and trousers. When Bartlett met him in Calcutta, he found him in that dress. He is probably still in Calcutta. The police can undoubtedly arrest him if it seriously makes the attempt.

3. The same paper says that fraudulent pension and marriage fund companies are springing up everywhere in the country. These companies employ agents who entrap ignorant men and women by specious offers. There is a village of the name of Kuti in the Brahmanbaria subdivision of the Tippera district. In this one village, there are not less than five such companies. All these companies have announced in their prospectuses that they will get themselves registered. But not one of them has been registered. They have also on their lists of subscribers the names of persons who never even heard of them. The local police knows all this, and yet does nothing to put a stop to the fraud. The local paper complained of the existence of such fraudulent companies in every part of Tippera, and yet the District Magistrate did not attend to the matter. It is sad to see poor and simple people cheated out of their hard-earned money. Government, it is to be hoped, will attend to the matter. Hitavadi.

Fraudulent companies in Tippera.

4. A correspondent of the *Samay* of the 30th August says that the Diamond Harbour Road is infested with highway men. There is a bridge a little way off the Majerhat station on the Budge-Budge Section of the Eastern Bengal State Railway. This bridge seems to be the rendezvous of all bad characters of the neighbourhood who molest and rob passers-by at night. They have even the boldness to demand drivers of hackney coaches with passengers to "stand and deliver." In the vicinity of the north sloping of the bridge especially, daring robberies are committed, and almost every year two or three dead bodies are discovered near this place bearing marks of violence. On the 17th August last a dead body was discovered floating in the canal near this road, bearing marks of violence. The police fail to trace these murders, nor are they prepared to put down the outrages which are committed on the road. A police station should be located near the bridge to prevent the commission of these outrages. Samay, Aug. 30th, 1895.

Highway robbery on the Diamond Harbour Road.

5. Fearing disturbances of the public peace, observes the *Bangavasi* of the 31st August, the Government does not allow the *Shias* of Gaya to hold the *mukh* and *tir* procession. And this has given rise to great heart-burning. The Government has promised to help every community in the observance of their religious rites Bangavasi, Aug. 31st, 1895.

The *Shia* procession in Gaya.

and ceremonies, and it is not, therefore, right that it should prevent any of them from practising such rites. Such conduct on the part of the Government is likely to shake the people's confidence in its religious neutrality. The Government alone is responsible for the gradual loss of the people's confidence in its fairness and impartiality.

SANJIVANI, Aug. 31st, 1895.

The Sub-Inspector of Police, Baranagore.

6. A correspondent of the *Sanjivani* of the 31st August complains against the conduct of the Police Sub-Inspector of Baranagore in the 24-Parganas district. Nichu, a fisherwoman, lives with her brother-in-law and his wife a few paces off the local police station. One night in June or July last, Nichu was quarrelling with her sister-in-law in the compound of her house, when the Police Sub-Inspector, evidently offended, ordered four of his constables to arrest the women and bring them to the police station. Seeing the constables enter the house, Nichu's sister-in-law ran to her room and bolted the door from the inside. The constables tried to break the door open, but in vain. Thus foiled they took hold of Nichu and brought her into the *thana*. The police charged her with disturbing the public peace, but she was acquitted by the Honorary Magistrates who tried her. The injured woman is poor and cannot prosecute the police for instituting a false and malicious prosecution. But will not the police, which ill-treated her, be adequately punished?

Here is another instance of the high-handedness of the Baranagore Police Sub-Inspector. Nibaran Chandra Pal lives near the Baranagore jute mill and is a clerk in the office of Messrs. Bata Krishna Pal & Co., Chemists and Druggists. One night while he was coming back from office, he was waylaid on the Victoria Road near the Dom Para by a band of ruffians, who are in the habit of infesting that road and robbing passers-by. Nibaran Chandra, however, managed to escape from their hands and ran away to the Baranagore police station, where he lodged a complaint. The Police Sub-Inspector, however, declined to listen to him and take down the particulars of his complaint, upon which he left the police station, saying that he would do the needful in the matter. He had not gone far when he was pounced upon by three constables, who dragged him to the police station where he was confined for the whole night on the excuse that he was drunk. The next morning he was enlarged on bail and afterwards prosecuted for having been drunk and disorderly on the public road. He was, however, acquitted by the Honorary Magistrates. The Sub-Inspector of Police made the place too hot for the residents, who breathe a little more freely now that he has been transferred. The Inspector-General of Police should take all necessary steps to punish this offending Sub-Inspector.

DAINIK BHARAT MITRA, Aug. 31st, 1895.

The Calcutta Police and the badmashes of Barabasar.

7. The *Dainik Bharat Mitra* of the 31st August says that the weakness of the Calcutta Police becomes manifest when accident brings it face to face with the badmashes of Barabazar. On Friday, the 30th August last, the police seeing that a hand-to-hand fight was about to take place in Cross Street, Barabazar, among the members of a gang of badmashes who were watching the result of a rainbet made a rush towards the place like so many lions, but as soon as they came nearer to the scene they seemed to lose all their courage and took to their heels.

SULABH DAINIK, Sept. 2nd, 1895.

Police oppressions.

8. The *Sulabh Dainik* of the 2nd September has the following :—

The oppressions which are committed by the police are primarily of two kinds, namely, those which are committed with the object of bringing the investigation of a case to a successful issue and those which are committed from some pecuniary motive. The police believe that no case can be successfully traced without committing oppression, and thus arise the first class of cases. The second class of oppressions may again be subdivided into two classes. The police may commit oppressions either to extort money or they may be bribed by one party to commit oppression upon another, though in the latter class of cases they do not often commit the oppression themselves, but induce others to commit them on their behalf. Suppose, for instance, that the police have to investigate a case of suicide. They will threaten not to report it as such if no illegal gratification is forthcoming. Again, the dacoities which are frequently committed by the mufassal zamindars are good illustrations of the second subclass of cases.

Some instances of oppressions may be mentioned which are committed either from caprice or from a desire to make a show of power. It is for the public to judge to which of these two classes, the Bhawanipur case in which a pleader was not only arrested on the false ground of drunkenness, but was also physically ill-treated by the police, the Chittagong case of Kirti Chandra Ghose, the Calicut oppressions, the case of the innocent girl Rupantia, belong. These are only a few instances of the oppressions which are every day committed by the police.

DACCA GAZETTE, Sept. 2nd, 1895.

The Police Superintendent of Dacca.

9. The *Dacca Gazette* of the 2nd September complains against the conduct of Mr. Orr, Police Superintendent of Dacca. That police functionary declined to grant a pass to the residents of Tantibazar and Nababpur to hold the *Janmastami* procession as usual. The Dacca public did not expect that they would be thus treated by the Police Superintendent while Mr. Luttman-Johnson was Commissioner. The Dacca public should not let the matter drop here, but should strongly pronounce their opinion against the conduct of Mr. Orr. It is the Deputy Magistrate who receives all applications for the granting of passes, &c., but why does he send them to the Police Superintendent for disposal? The police had no authority to dispose of such applications, nor has a Magistrate any power to shift his duty on to another person.

(b)—Working of the Courts.

SULABH DAINIK, Aug. 28th, 1895.

Mr. Temple, Magistrate of Purnea.

10. Mr. Temple, District Magistrate of Purnea, observes the *Sulabh Dainik* of the 28th August, is going to be married to the grand daughter of Mr. Forbes. This being the case, Mr. Temple ought to be forthwith transferred from Purnea. He is hand and glove with all the European residents of the district, and has created there many ties and obligations which are likely to interfere with his impartial administration of justice. That this apprehension is not altogether unfounded is proved by the conduct of Mr. Temple in taking an active part in expelling Mr. Weatherall from the Purnea Club. Mr. Cox, too, the District Police Superintendent, should be transferred along with Mr. Temple, and the Government should henceforth be more careful in seeing that no public officer enters into any obligation with the people of the locality where he is placed, which is likely to interfere with an impartial discharge of his official duties.

SAHACHAR, Aug. 28th, 1895.

Boy Judges and boy Magistrates.

11. The *Sahachar* of the 28th August has the following:—

No one will deny that the posts of District Magistrates and District Judges carry responsible duties with them, and that the appointment of mere boy Civilians—young men not only of immature understanding, but completely ignorant of the manners and customs of the people over whom they are called upon to rule—to fill those offices too often leads to miscarriage of justice. It is this practice of appointing raw youths to responsible offices which led to a total failure of justice in the Balladhun case, and it is the same practice which must be held answerable for the unseemly and arbitrary conduct of Messrs. Beatson Bell, Carey and Hamilton, the last of these officers having lately sentenced an innocent girl to the extreme penalty of the law. It is not that these Civilians have any moral defect inherent in them. They are all well educated young men, who may in the course of time turn out capital officers. But so long as they do not acquire experience, their youth will often lead them to commit acts which will not fail to prove detrimental to the interests of those whom they govern. Not to speak of their other faults, these hot-headed boy Magistrates do not hesitate to insult old and experienced Deputy Magistrates, and often tell them to their face that "they do not understand the law." But such things will take place so long as inexperienced and hot-blooded youths are appointed District Judges and District Magistrates, and so long as judicial and executive functions are not separated. One Secretary of State after another has admitted the advisability of separating the two functions, but they all plead want of funds as an excuse for not effecting the reform.

The *Sanjivani* newspaper recently published some instances of the high-handed conduct of Mr. Carey, Subdivisional Magistrate of Sirajganj in the Pabna district, one of which was the use of ungentlemanly language by him

towards a Kanungo. Former Lieutenant-Governors always expressed their displeasure at the arbitrary conduct of youthful Magistrates, and in that way corrected them. But that wholesome rule is not followed under Sir Charles Elliott, who rather likes to screen offending officials, and thereby encourages them to persist in their reprehensible career. This state of things is to be regretted and should not be tolerated. A separation of the executive and judicial functions should be the first step towards a reform, and Government should grudge no expense in giving effect to it. The next step should be to vest no civilian with the powers of a District Judge or District Magistrate until he has acquired experience entitling him to such a high and responsible office, that is to say, to vest no civilian with those powers until he has attained the age of thirty or thirty-five years.

It is for the ruler's own good that the subject people should be kept happy and contented. The people of India are deeply loyal to the British Government and lose no opportunity of expressing their appreciation of it. In pointing out defects in the administration they are actuated by no desire to slander it; they do so in the hope that the administration may be made as perfect as possible.

HITAVADI, Aug. 30th, 1895

The Court of the First Munsif of Kushtia.

12. The *Hitavadi* of the 30th August publishes the following from the new Sarishtadar of the First Munsif's Court at Kushtia in connection with the charge which appeared against him in the last issue of this paper (see W. R. for 31st August 1895, para. 15):—

It is not a fact that all applications for refunds, which do not give the deposit number, are returned. Such applications are returned, in compliance with a circular of the High Court, only in those cases in which refunds of two or more deposits are asked for in one application. The statement about the charging of a searching fee is false and the Court's deposit book can be inspected by any pleader or mukhtar. Not a single application for supply of information has been filed in the Court up to this time.

HITAVADI.

Hearing of cases fixed for a holiday at Howrah.

13. The same paper says that a certain Deputy Magistrate of Howrah had fixed the hearing of some cases for the 13th August last, that is, the day of the *Janmastami* festival which is a gazetted holiday. On the afternoon of the 12th August, the Deputy Magistrate saw his mistake and forthwith had a notice put up on the wall of the Court house to the effect that the cases, the hearing of which had been fixed for the 13th August, would be heard on the 14th. But how could a notice like this supply the necessary information to those who most needed it, namely, the parties to the suits? Who is to be held responsible for the inconvenience which the parties to the suits have had to suffer on account of the Deputy Magistrate's mistake?

HITAVADI,

An Alipore Munsif and the First Judge of the Calcutta Small Cause Court.

14. The same paper has heard that Babu Chandi Charan Sen, Munsif of Alipore, seldom dismisses a case. He has probably an impression that a man does not go to law if his claims are not just. This proclivity of the Munsif proves a prolific source of mischief in money suits tried by him in the exercise of the powers of a Small Cause Court Judge, for the decisions in such cases are not appealable. The Munsif is guided by the above erroneous impression even in regular suits.

Speaking of judicial vagaries one may as well refer here to the proceedings of Mr. Handley, the Chief Judge of the Calcutta Small Cause Court. The writer is almost deafened by the complaints of aggrieved parties against that judicial officer. Mr. Handley reserves only a few small number of important cases for his own hearing, and of these the majority are compromised at his instance. His work is therefore very light. Almost every day he finishes his day's work by 1 P.M. and retires to his private chamber.

Like Babu Chandi Charan, Mr. Handley too seems to be under the impression that none go to law, but those whose claims are good. As his decisions are not appealable, there is nothing to check his vagaries. There can indeed be a new trial, but new trials can do no good when the Chief Judge himself selects the new Judges.

That Mr. Handley does not possess much judicial acumen will appear from one of his decisions. A cook sued a respectable native gentleman for

arrears of pay. The gentleman produced his account book in which the pay claimed was shown as paid, and also produced a money-order receipt showing that the man had lately remitted some money home. The cook could produce no evidence to establish his claim. But Mr. Handley granted the cook a decree for his whole claim on the strange ground that no receipt had been taken from him. Only an Englishman can think of taking receipts for salary paid to a servant. Does Mr. Handley himself take such receipts from his servants?

Mr. Handley does not also come to Court on Saturdays, and the Second Judge, Mr. Ormond, follows suit. Mr. Handley, it is said, requested the native Judges of the Court too to follow his example. But they did not comply with his request. Though the work of the 1st and 2nd Judges is so light as to permit of their absence for one day every week, Mr. Handley is said to have applied for Government sanction to the permanent employment of an additional Judge in his Court.

15. The *Bangavasi* of the 31st August says that recently an *Englishman* out riding in Simla could not check his horse which ran down a native passer-by. The injured man lodged a complaint againt the rider. The European Magistrate, who tried the case, acquitted the defendant, and held that if any body were to blame for the mishap, it was certainly the municipality which granted the rider a license to keep such a vicious horse and the police which allowed him to ride the vicious animal. This reminds the writer of a well-known story. A court-peon went to serve a man with a summons. In the compound of his house there was a *manasa* plant sacred to the goddess *Manasa*. Nothing daunted the court-peon put his booted foot down on the plant. The goddess, powerless against the emissary of the law, threatened the owner of the house with ruin and destruction if he did not prevent the court-peon from insulting her in that way.

BANGAVASI, Aug. 31st, 1895.

The case of the English rider and his horse in Simla.

16. A Nowgong correspondent writes in the *Sanjivani* of the 31st August that an Assam Magistrate lately fined a man Rs. 200 with the order that failing to pay the fine, he would have to undergo rigorous imprisonment for six months. Another Magistrate convicted a man under section 228 and fined him Rs. 50 with the order that he would be rigorously imprisoned for one month, on failing to pay the fine. It appears that the Assam Magistrates do not care two straws for the law, and severely punish people in direct violation of it. How long will the Chief Commissioner of Assam calmly bear this tampering with justice?

SANJIVANI, Aug 31st, 1895.

Administration of criminal justice in Assam.

17. The *Bankura Darpan* of the 1st September regrets to notice that Babu Hariprasanna Mukerji, Munsif of Kotalpur in the Bankura district, often uses ungentlemanly language to the parties and witnesses. The Munsif should act with greater civility to those who have occasion to come to his court. An unruffled temper conduces more to the impartial decision of cases than a ruffled temper.

BANKURA DARPAN, Sept. 1st, 1895.

A Munsif in the Bankura district.

18. The same paper complains of the arbitrary assessments of the income-tax in the Bankura district. Bipin Babu, who is now the Income-tax Collector, has also directed the tax to be paid within three days from the service of notice. It is hoped that the Divisional Commissioner, who is now in Bankura, will hold an enquiry into the cess and income-tax assessments and their realisation. It is a matter of regret that after the exposure of Bipin Babu's high-handed conduct in connection with cess revaluation, Government has still seen fit to promote him. The Commissioner revised Bipin Babu's cess revaluation work and diminished the assessments. But who is to compensate the raiyats for the realisation of the cess at an increased rate for two years?

BANKURA DARPAN.

The Cess and Income-tax Collector in Bankura.

19. The *Dainik-o-Samachar Chandrika* of the 2nd September has the following:—

DAINIK-O-SAMACHAR CHANDRIKA, Sept. 2nd, 1895.

The *Pioneer* on capital sentence.

We are always against the principle of taking life for life and have systematically condemned capital sentence. We shall therefore be glad to see the death-sentence passed on Private Stewart commuted to one of penal servitude for life. It is no doubt gratifying to see the Anglo-Indian papers coming over to our side and pointing out the defects of capital sentence.

Their opinion, however, is in this case influenced by their love for a countryman, and they now come forward to condemn capital sentence simply because it has been passed on an Englishman. Private Stewart was sentenced to death for the murder of a European soldier, and he has claimed the sympathy of the Anglo-Indian papers because he is himself a European. If capital sentence had been passed on him for the murder of a native, the sympathy of Anglo-Indian papers would have been so great that they would have raised a hue-and-cry and moved heaven and earth to get the sentence quashed. The present Anglo-Indian opinion against capital sentence is entirely based on Anglo-Indian sympathy for Europeans.

Just think of the inconsistency in the views of the Anglo-Indian papers. The *Pioneer* is, for the present, the most pronounced of all Anglo-Indian papers in its opinion against capital sentence. This very paper has, however, all along been a great advocate of capital sentence passed on natives. Some time ago when in Bombay a man charged with murder was acquitted by the Sessions Judge and the Crown appealed against his decision, the *Pioneer* hoped that "justice would now be done," meaning that the man would be sentenced to death. The same paper was not satisfied with the sentence of transportation for life which was passed on some men in the Central Provinces who were charged with attempting to derail a railway train. But now that a European soldier is sentenced to death the Anglo-Indian paper at once discovers defects in capital sentence, and is almost prophetic in its condemnation of it. Capital sentence does not necessarily act as a check on murder, transportation or penal servitude for life serves that purpose better, there are murder and murder and shades of difference in that crime and all kinds of murder are not equally gross. It is only now when a European has been sentenced to death that the *Pioneer* has made all these discoveries. Our Anglo-Indian contemporary, however, would not have found any occasion to make all these discoveries if a native had stood in Private Stewart's place. Let a native murder his wife's paramour in a fit of frenzy, let him kill a man in a drunken broil, let him kill his wife and children in a fit of temporary insanity, and the *Pioneer* will loudly demand his blood. The *Pioneer* discovers insanity in Stewart, is he disposed to discover the same malady in Annada Prasad Ghosh?

In the opinion of some renowned Italian doctors the desire to murder is a malady. It requires proper medical treatment and not severe punishment. For the sake of Stewart the *Pioneer* goes so far as to support even this theory. But will the paper remain consistent in this opinion? Will it condemn capital sentence when natives will have to suffer it?

(*c*)—*Jails.*

CHARU MIHIR, Aug. 27th, 1895.

The Jailor of the Mymensingh Jail.

20. The *Charu Mihir* of the 27th August says that at 12 o'clock on the 24th August last the District Judge of Mymensingh passed an order acquitting one Jagamohan Chakravarti, a man who was at the time confined in the local jail. A warrant for his release was forthwith issued, and the peon who took the warrant reached the jail before 1 P.M. But he was told by the Deputy Jailor that the Jailor was asleep and the man could not be released so long as he did not awake. The peon made many efforts to awake the Jailor but in vain. He then went away leaving the warrant in the jail. The man was released after the Jailor had awoke at 5 o'clock in the afternoon. The unnecessary detention of a man in jail for 4 hours is a serious matter. In any other country a Jailor would have been heavily punished for such an occurrence. It is hoped that there will be a proper enquiry into the matter.

(*d*)—*Education.*

DAINIK-O-SAMACHAR CHANDRIKA, Aug. 29th, 1895.

Dr Ashutosh Mukherjee as a D. L. Examiner.

21. The *Dainik-o-Samachar Chandrika* of the 29th August does not understand why objection should be made to the appointment of Dr. Ashutosh Mukherji to an examinership for the ensuing D. L. examination of the Calcutta University. If Dr. Ashutosh could be made an examiner for the M. A. examination soon after he passed that examination himself, why should he not be able

to examine the candidates for the D. L. examination when he has passed that examination? When no objection is made to the appointment of Mr. Caspersz who is a junior barrister, it is difficult to understand why any objection should be made to the appointment of Dr. Mukherji. It is true that he has not a large practice in the High Court, but experience shows that large practice is not always a proof of extensive knowledge. As regards the objection that among the candidates for the D. L. examination, there are Dr. Mukherji's class fellows, who would not like to be examined by him, it should be stated that no such objection was made when Dr. Mukherji was appointed examiner for the M. A. and the Roychand Premchand examination.

22. The *Hitavadi* of the 30th August has the following:— HITAVADI, Aug. 30th, 1895.

The *Manimanjari*.

We have now regularly for some weeks past pointed out the errors and imperfections of the *Manimanjari*. But we do not know and have no means of knowing whether our criticisms have been brought to the notice of the authorities. We cannot believe that Government will knowingly sanction the use of this inferior book as a text-book in the Sanskrit College. Mr. Buckland said in the Bengal Council that the *Manimanjari* question was still under the consideration of the Director of Public Instruction. That was said many weeks ago. The public are anxiously awaiting the decision of Government, which, it is rumoured, will not be made known before January next.

Sir Alfred Croft is an able and popular officer who possesses strong judgment, a wonderful faculty of discovering the truth and unerring foresight. There is therefore no reason to fear that he will be unable to see whether or not the introduction of the *Manimanjari* in the Sanskrit College is likely to do serious injury to that institution. But what we fear is lest his desire to maintain prestige should make him unwilling to set aside Babu Nilmani's order regarding the *Manimanjari*, lest moved by the pitious cries of certain individuals he should swerve from the path of justice, and lest the sight of a pallid face suffused with tears should so excite his pity as to lead him astray.

Considering the ways and movements of the Bengal Government, such an apprehension on our part cannot certainly be regarded as unnatural or unreasonable. In every instance in which an officer is found guilty of wrong doing, the Government gives unmistakable proofs of its love for the offender. It would seem as if Government considered supporting the *abdar* (unreasonable demand) of its officers to be its principal duty, and would incur sin if it saw any of them punished or discredited for wrong doing. Hence it is, that selfish, unjust and oppressive officials are acting in a most high-handed manner without any let or hindrance, and injustice is increasing in the country. For protests and complaints will be of no avail if Government screens the offenders and supports the oppressors.

Sir Alfred Croft now finds himself placed in a dilemma. There is on the one hand a subordinate of his who has deliberately done a wrong act, and there is the public, on the other, who are strongly protesting against it. Which side shall he take? A subordinate's unreasonable *zid* on the one hand and the respectful prayer of the public on the other. To which shall he listen? The Principal of the Sanskrit College on the one hand and the whole body of the pandits on the other. Towards whom shall he direct his eyes? The interests of a particular individual on the one hand and the ruin of a universally valued institution on the other. Which shall he disregard? And it is because we understand the difficulties of Sir Alfred's position in regard to the present question that we have grave fears as to what his decision will be.

We earnestly pray that instead of looking to individual interests, Sir Alfred may have regard for justice and *dharma*, and not allow any improper consideration to tarnish his fair fame.

Lieutenant-Governor of Bengal! You will soon lay down your office. Will you not, on the eve of your departure, see that the prestige of the Sanskrit College, the pride and glory of this country, is preserved intact? The Principal selected by you for the Sanskrit College is about to ruin that institution. We have clearly represented this to you. Will you not do justice in the matter? You are known as an independent and liberal minded ruler, and our prayer is that you may give proof of your impartiality, independence and liberal mindedness on the eve of your departure.

SANJIVANI, Aug. 31st, 1895.

23. The *Sanjivani* of the 31st August has the following on the Principal of the Medical College:—

Dr. Bomford, Principal of the Medical College.

Dr. Bomford is the Principal of the Medical College and has been serving in that capacity for the last two years. How he came to be raised to his present eminent position, and why Dr. Birch, the late Principal, resigned his post is a question which it is not, for the present, our object to discuss. We must say, however, that it is a misfortune that a haughty and headstrong man like Dr. Bomford should be appointed to a post which was held by men like Drs. Smith, Coates and Birch, who were remarkable for their love for, and syampathy with, the students of the Medical College. Dr. Bomford has, since he joined his post, upset the arrangements of his predecessors, and has introduced wholesele innovations into every department of the College. He has, for instance, laid it down as a rule that no costly medicines should be prescribed for the patients of the hospital. Since this order was passed, Dr. Dutt, the second physician, has been compelled to purchase at his own cost good medicines for the hospital patients he has to treat. The diet of the hospital patients is also in a very miserable condition. The Principal has raised the College fee by ten rupees, and it is said that he has made a proposal to the Director of Public Instruction with a view to raise the College fee still higher. If the Syndicate of the Calcutta University had not objected, Dr. Bomford would have made the students, who after completing a course of lectures on a particular subject have to attend these lectures again, pay an additional fee for such attendance. At the same time that the Principal is doing every thing in his power to increase the income of the College, he is trying his best to curtail its expenditure. Formerly, the College used to pay the expenses incurred by the students in going to the Government Botanical Gardens to attend lectures on Botany. Dr. Bomford now makes them pay their own way. He has also in some instances stopped paying scholarships to deserving students, thereby making some saving of Government money.

Dr. Bomford's innovations are directed chiefly against the native students of the College. He entertains the two-fold object of expelling the native students and promoting the interests of the European students belonging to the military classes. He says that the College classes are overcrowded, the galleries are not spacious enough to accommodate all the students with seats, and therefore a number of them must be got rid of. There is a class of students, he argues, who are absolutely unfit for medical training, and it is necessary for their welfare as well as for that of the College to get rid of them. And this can be best done by holding a test examination in every class at the end of every year, and striking off the names of those who fail to pass the examination. Under the existing rules, few students can complete their study in five years, and the three examinations which the students have to pass at present are difficult enough for the ordinary run of students. But Dr. Bomford is not satisfied with the existing rigors, and is going to forge new terrors for the students. The Doctor says that there are medical students and medical students. There are some who will never pass the examinations, and it is a disgrace to the College to keep their names on the rolls year after year. Facts and figures, however, show that those who fail to pass an examination one year generally succeed in passing it with credit the next year. It is also proved that those who fail to pass the class examinations creditably pass the final examination. Dr. Bomford's rules, if they are allowed to be enforced, will deprive these students of the chance of ever passing the final examination of the College.

The standard of the test examinations proposed to be introduced by Dr. Bomford is unnaturally severe. He proposes to examine the first-year students in three subjects, only two of which form the subjects of the University examination for the second-year students. The second-year students will be examined in six subjects, in only three of which they will be examined by the University at the end of the second-year. Dr. Bomford says that those who will fail to pass this class examination will be allowed to appear in the University examination for the second-year students, but will not be promoted to the third-year even if they succeed in passing the University examination. They will not be promoted until they pass this class examination. If, however, the second-year students pass this class examination, they will be promoted to

the third-year even if they fail to pass the University examination. It is thus quite clear that Dr. Bomford attaches greater importance to these class examinations than to the tests of the Calcutta University. This being the case, what is the use of holding University examinations at all? For the third-year students, the Principal does not propose to hold any class examination. They will be promoted to the fourth-year class if they succeed in passing the University examination. But if they fail to pass that examination, they will be expelled from the College. The third-year class is overcrowded, and it is impossible to maintain order there without getting rid of a number of good-for-nothing students. The Doctor, however, could have prevented overcrowding more successfully by relieving the plucked students from the unpleasant task of attending lectures. The fourth-year students too who have successfully passed through two severe tests are not safe from Dr. Bomford's newly-forged terrors. He will show them no mercy, give them no quarter, but will stick to the letter of the law passed by him.

These rules, however, do not in any way affect the "military students." They are a favoured race of beings, and Dr. Bomford is bent upon furthering their interests to the best of his power and ability. These students have not to pass any University examination before they enter the College, and while there, they have not to pass any severe test, their examinations are held *in camera*, and they are easy enough for them. All that they have to do is to attend lectures for four years, after which they become full blown apothecaries—Assistant Surgeons they are now called, thanks to Dr. Bomford's efforts on their behalf—drawing Rs. 500 or Rs. 600 a month.

It is said that Dr. Bomford's rules will soon come into force in spite of the protest of the students as well as of the public. And we learn that about 50 or 60 students of the first-year class of the Medical College have submitted an application to the Principal, praying for the refund of the fee which was paid when the new rules did not exist.

Babu Haraprasad Sastri's History of India in English.

24. In continuation of its remarks on Babu Haraprasad Sastri's History of India in English (see Report on Native Papers for the 17th August, paragraph 12), the same paper writes as follows:—

SANJIVANI, Aug. 31st, 1895.

Babu Haraprasad Sastri supplied the Members of the History Board each with a copy of his unpublished book, probably in the expectation that they would not take the trouble to go through it, and his book would therefore be easily smuggled into the curriculum of the Calcutta University, making him by its sale, richer by twenty or twenty-five thousand rupees. But as ill-luck would have it, we accidentally came across a copy of his book which we see bristles with errors which even a boy of the fifth class in an entrance school could have avoided. It is surprising that a M.A. of the Calcutta University should violate the first principles of English grammar and murder Queen's English in the way Babu Haraprasad Sastri has done. The mistakes committed by him will fill a volume, and we shall satisfy ourselves with pointing out only a few in addition to those we have already pointed out.

(1) In page 6 of his book the author writes:—"The religious, social and domestic polity of the Hindus are fully explained in the *Sutras*." Here the author violates the first rule of syntax by making a plural verb ('are') have for its nominative a singular noun ('polity').

(2) In page 12 occurs the following passage:—"The countries inhabited by it came to be regarded sacred countries." 'Regarded' ought to have been followed by 'as.'

(3) In page 57 the author writes:—"The distinction between *Karaka* and *Vibhakti* * * * have been brought out in these grammars." Here also, there is violation of the first rule of syntax, the singular nominative 'distinction' being governed by the plural verb 'have.'

(4) In the same page—"There have been many abridgments, summaries and commentaries on Panini's work." The word 'commentary' is followed by the preposition 'on,' but not the words 'abridgment' and 'summary' Babu Haraprasad's knowledge of the use of prepositions seems to be defective in the extreme.

(5) In page 63 we read as follows:—"On the sixth century after Christ Aryyavarta not only determined that the earth was round, but also discovered

that it had a diurnal motion on its axis. Bhaskaracharyya proved by irrefragable arguments that the earth was round; that it was self-poised in space, and that it had the peculiar power of attracting things to it." In this passage the present tense ought to have been used and not the past. The Sastri does not evidently know that in expressing immutable truths we should always use the present tense and not the past.

(6) In another part of the book the author writes:—"He was trained to do those things which contribute to the health and activity of his body and mind." Here the past tense ought to have been used throughout. The author is evidently not acquainted with the rules of sequence.

(7) In page 68 the author writes:—"devoting himself in unravelling," &c. The author is so very ignorant of the use of prepositions that he does not know that the verb to devote is followed by the preposition 'to' and not 'in.'

(8) In page 95 we read—"The Kingdom was bounded on the south by Krishna and Tangabhadra." The author ought to know that names of rivers are preceded by the definite article. There are so many mistakes in the book about the use of the definite article, that their enumeration may fill several columns of the *Sanjivani*.

(9) In page 102, "for hundred and seventy six years" should have been "a hundred and seventy-six years." The same mistake is repeated in page 111, and in page 104 where the author writes:—"two-and-half crores."

(10) In page 128, the author uses the expression "converted into Christianity." He ought to have written—"converted to Christianity."

(11) In page 146 the writer says:—"He assumed the title Emperor." The correct expression is "the title of Emperor."

The few instances given above show how innocent is Babu Haraprasad of English grammar. We shall cite a few instances to show that he is equally ignorant of the meanings of English words.

(12) In page 12 the author writes:—"Many (Jainas) cover their faces with a piece of cloth when they go out, to prevent insects falling into their mouth and so losing life." Here the author confounds the meaning of mouth with that of face. Will he explain how a man can see his way with his face (and consequently his eyes also) covered with a piece of cloth?

(13) From page 49 we call the following gem:—"The Hindus had made great advances as an agricultural people." Babu Haraprasad does not evidently know that "advances" means a different thing altogether from what is meant by "advance."

(14) In page 135 occurs the following passage:—"Earthly goods had no attraction for him." The author evidently means "earthly things." 'Goods' means something quite different. It is a pity that the author does not know the difference between the word 'goods' and the word 'things.'

(15) But here is another passage:—"Architecture, painting and sculpture are also supplied from England." We cannot understand how architecture could come from England. Architecture is an art, and so also are painting and sculpture. Even if architecture means buildings, we cannot understand how they could be shipped off to India.

(16) In page 151 the author writes:—"From early morning to 3 o'clock the massacre went on. For three hours the city was the scene of rapine and slaughter." It passes one's comprehension how the period from early morning to 3 o'clock can be squeezed into three hours.

(17) But here is a passage to crown all. It occurs in page 155—"The conquered dark population became Çudras, and thus gave rise to a new community consisting of four castes." Just try to find out any meaning out of this passage. The author does not certainly mean that the four castes were formed out of the dark population which "became Çudras." The author cannot express his ideas in English, and yet he aspires to write a book in that language.

It is said that Mr. Furrell revised the *manuscripts* of Babu Haraprasad's book, and that he has been handsomely paid for his services. We think, however, that he meant to cut a huge joke at the author's expense, and that he pocketed his money without correcting his mistakes.

25. The same paper also observes that the appointment of Dr. Ashutosh Mukharji to the D.L. Examinership has surprised many members of the Senate of the Calcutta University. About three or four years ago, it was laid down that no member of the Syndicate should be appointed an examiner except on an occasion of urgent necessity. It cannot be pleaded that there was an urgent necessity to appoint Dr. Mukharji, who is a member of the Syndicate, a D.L. Examiner. Was there no one else fit to examine D.L. candidates in Hindu law? Is Dr. Mukharji better learned in that subject than Babus Sarala Charan Mitra, Golap Chandra Sarkar, Krishna Kamal Bhattacharyya, Lalmohan Das and Upendra Nath Mitra? The Syndicate might appoint any of these gentlemen a D.L. Examiner. Mr. Ananda Mohan Bose objected to Dr. Mukharji's appointment, but his brother syndics, who have formed themselves into a mutual admiration society, overruled his objection. Babu Jaykali Dutta, who is a candidate for the D.L. Examination this year, was a fellow candidate with Dr. Mukharji for that examination on a previous occasion, when both of them were plucked. Babu Jaykali is admittedly better versed in Hindu law than Dr. Mukharji, who will, however, this year examine the former in a subject in which he is not so well versed as the candidate.

Dr. Ashutosh Mukharji as a D.L. Examiner.

Sanjivani, Aug. 31st, 1895.

26. A correspondent of the same paper complains that at the last meeting of the Higher Training Society when Mr. Skrine delivered a speech on "Free Masonry," Babu Amrita Lal Basu, Manager of the Star Theatre was almost lionised by the members of the Society. Mr. Skrine, it is well known, is a great patron of the stage, and Babu Amrita Lal Basu is one of his favourites. It was on account of a request made by him that the Manager of the Star Theatre was invited by the Higher Training Society, but nobody expected that he would be so audacious as to request its members to visit theatres. After the lecture was over, Babu Amrita Lal was conducted to a private room where he drew round him an admiring circle of 40 or 50 members of the Society, one of whom introduced the guest to Mr. Wilson, the Secretary of the Higher Training Society, as "the representative of the native stage." Mr. Wilson was evidently taken aback and dumb-founded, but Babu Amrita Lal carried on a lively conversation with the members, in course of which he was requested "to give the Society several benefit night performances" in aid of the Bankim Memorial Fund. Babu Amrita Lal replied—"I can give you benefit nights, but benefit nights don't pay. But if you can promise me a full house, I am ready to give you two or three benefit nights."

The Higher Training Society.

Sanjivani.

It is thus quite clear that the members of the Higher Training Society are ever ready to encourage the students to visit theatres where public women show themselves off. Is it in this way that the Society proposes to improve the morals of Indian students? Nobody expects the Society to be able to prevent students from going to the theatre, but it is a matter of regret that it should openly encourage them in patronising the stage. In this connection it will not be out of order to bring it to the notice of the Secretary to the Higher Training Society that the stamps used in the Society's Library bear obscene mottos. These stamps should be at once done away with.

27. The *Som Prakash* of the 2nd September points out the following mistakes in Babu Haraprasad Sastri's History of India in Bengali:—

Babu Haraprasad Sastri's History of India in Bengali.

Som Prakash, Sept. 2nd, 1895.

(1). The author writes:—"Those who employed themselves in performing the religious rites and ceremonies were called Brahmans, those who were engaged in warfare, kshatriyas, and the rest of the Aryans, Vaisyas. The conquered non-Aryans formed by themselves a separate caste, and were called Sudras." আর্য্যগণের মধ্যে যাঁহারা যজ্ঞ কার্য্যে ব্যাপৃত থাকিতেন, তাঁহারা ব্রাহ্মণ হইলেন ও যাঁহারা যুদ্ধ কর্ম্মে ব্যাপৃত থাকিতেন তাঁহারা ক্ষত্রিয় হইলেন এবং অবশিষ্ট আর্য্যগণ বিশ্ বা বৈশ্য নামে অভিহিত হইলেন। এতদ্ভিন্ন পরাজিত কৃষ্ণকায়েরা শূদ্র নামে চতুর্থ জাতি হইয়া চাতুর্ব্বর্ণ্য সমাজের উৎপত্তি করিল। This theory is purely European, and is not consistent with the *Shastras*. In the opinion of Manu, for instance, all the four castes were created by God (Brahma) at one and the same time from the different parts of his body for the good of mankind. This shows that all the four castes came from the Aryan stock.

(2). The author writes:—"অনেকে মনে করেন, সরস্বতী নদী তীরেই এই চাতুর্ব্বর্ণ্য জাতির প্রথম সমাজ গঠন হয় এবং এই জন্যই সরস্বতী ও দৃষদ্বতী নদীর মধ্যবর্ত্তী স্থান সর্ব্বাপেক্ষা পবিত্র বলিয়া হিন্দু শাস্ত্রে কথিত হইয়া থাকে।" In this passage the expression "চাতুর্ব্বর্ণ্য জাতি" is a tautology. বর্ণ is a synonym for জাতি.

(3). The author writes as follows in another part of his book:—"তন্মধ্যে ব্রহ্মর্ষি দেশ। মধ্য-দেশ সরস্বতী নদী হইতে প্রয়াগ পর্য্যন্ত বিস্তৃত। ইহার পর আর্য্যাবর্ত্ত, পূর্ব্ব পশ্চিমে সমুদ্র, উত্তরে হিমালয়, দক্ষিণে বিন্ধ্য-গিরি।" According to the author, Aryyavarta as distinguished from দাক্ষিণাত্য or the Deccan includes মধ্য দেশ, উত্তর দেশ, &c. In the above passage, he separates Aryyavarta from মধ্য-দেশ, &c., what is the meaning of this?

(4). Immediately after the above passage occurs the following:—"এতদ্দ্বারা অবগত হওয়া যায় যে বেদের এই সকল অংশ প্রকাশিত হইবার সময়" ইত্যাদি। Does this conclusion follow from the passage immediately preceding? In one passage the author describes the boundary of Aryyavarta and other parts of the country, and in the other he jumps to a very broad conclusion. The author also speaks of "these portions of the Vedas," বেদের এই সকল অংশ। What are these portions, pray? The author is silent about that.

(5). The author's reasoning faculty is equally at fault in the following passage:—"The Kshatriyas of the eastern part of the country did not acknowledge the supremacy of the Brahmanas. This is proved by two facts. Parasuram, a Brahman of Kurukshetra, exterminated the Kshatriyas 21 times. Jaynavalkya, a Brahman, was a disciple of Janaka, who was a Kshatriya King." পূর্ব্বাঞ্চলের পরাক্রান্ত ক্ষত্রিয়গণ ব্রাহ্মণদিগের প্রাধান্য স্বীকার করিতেন না। বেদে লিখিত দুইটী ঘটনা দ্বারা এই দুই কথার যাথার্থ্য উপলব্ধি হইবে। প্রথম, কুরুক্ষেত্রবাসী পরশুরাম পৃথিবী ২১ বার নিঃক্ষত্রিয়া করিয়াছিলেন; দ্বিতীয়, শুক্ল যজুর্ব্বেদ প্রকাশক যাজ্ঞবল্ক্য মিথিলাধিপতি চন্দ্রবংশীয় জনক রাজার শিষ্য ছিলেন। How cogent the reasoning! But was Kurukshetra in the east? And where does the author find that Yajnavalkya was the disciple of Raja Janaka? From *Sankara's* commentary and other standard works in Sanskrit, we learn the contrary to be the case. Bhavabhuti, for instance, distinctly says:—"যাজ্ঞবল্ক্যো মুনির্যস্মি ব্রহ্মপারায়ণং জগৌ" *i.e.* "Raja Janaka whom Yajnavalkya taught the whole veda."

HITAISHI, Sept, 3rd, 1895.

Babu Haraprasad Sastri's History of India in English.

28. The *Hitaishi* of the 3rd September says that Mr. R. C. Dutt's History of India is full of historical inaccuracies and objectionable theories, and it is high time it was replaced by a better book. Babu Haraprasad Sastri's English work on the History of India is not, however, a good substitute for it. The *Sanjivani* points out many gross grammatical errors in the book. Babu Haraprasad Sastri is not known as a good writer of English, and this fact is borne out by the bad English in which the Bengal Library catalogues which were published when he was librarian used to be written. Nobody can object to Babu Haraprasad writing a book for the sake of money, but he could have saved himself the ignominy of being the laughing stock of the public, if he had not tried to thrust it with all its mistakes and inaccuracies on Indian school-boys. It will be going too far to think that Babu Haraprasad, who is a M.A. of the Calcutta University could be ignorant of English grammar to such an extent as to commit mistakes which are patent even to school-boys belonging to the lower classes. These mistakes are no doubt due to the hot haste in which the author must have got up his book. But a man who allows himself to commit grammatical mistakes in a text-book for young school-boys cannot be said to be blessed with a sense of responsibility. Nor can one admire Babu Haraprasad's good sense if it is true that he wrote his book out of spite for Mr. R. C. Dutt.

(*e*)—*Local Self-Government and Municipal Administration.*

DAINIK BHARAT MITRA, Aug. 28th, 1895.

Dog-killing in Calcutta.

29. The *Dainik Bharat Mitra* of the 28th August complains of the cruelty inflicted upon dogs by the *Domes*, who are employed to kill those animals by the Calcutta

Municipality. In most cases the *Domes* fail to kill dogs in one blow, and drag the half dead animals through the streets besmearing them with blood.

The sanitary condition of Behala in the 24-Parganas district.

30. A correspondent of the *Samay* of the 30th August says that the sanitary condition of Behala, a village in the 24-Parganas district, is very unsatisfactory. The village is within the jurisdiction of the South Suburban Municipality, but the latter does not pay any attention to the improvement of its sanitary condition. The Behala public expected a good deal from the present Chairman, Babu Manilal Banerji, but they have been disappointed. The village is overgrown with jungle, the roads are in a pitiable condition and completely out of repair. The Behala *bazar* is in a miserable plight, but the Municipality is quite indifferent to these matters.

SAMAY, Aug. 30th, 1895.

Dredging of the Jamuna in the Nadia district.

31. A correspondent of the *Hitaishi* of the 3rd September observes that by passing the Drainage Bill, Sir Charles Elliott has shown that he is a true well-wisher of the people. Let them say what they may against the Drainage Act and its cess sections, there is little doubt that the health of the people will considerably improve if silted-up rivers and canals are dredged and re-excavated. It now remains for Sir Charles Elliott to enforce the Act as soon as possible, and he could not do better than take up at once the dredging of the river Jamuna, which waters hundreds of villages in the Nadia, Jessore, and 24-Parganas districts. The silting-up of this river has led to the breaking out of malaria and other epidemies, which have almost depopulated these villages. Sir Richard Temple and Sir Ashley Eden once tried to dredge the Jamuna, but could not do so for want of funds. The people now earnestly look forward to Sir Charles Elliott, and hope that he will do what his predecessors have left undone. Some time ago, the Commissioner of the Presidency Division asked the Nadia Municipality to dredge the Anjana, and held out the hope that the Government would partially meet the expenses. The Government, however, did not grant the Commissioner's request. At least a portion of the Jamuna, however, may be dredged if the Commissioner requests the District Boards of Nadia, Jessore, and 24-Parganas to combine for the purpose. The dredging of the Jamuna will not only improve the health of the people of the above districts, but will also give an impetus to agriculture and inland trade. The villages on the Jamuna are gradually turning into deserts, and if the river is not soon dredged, their ruin will be complete. It is sincerely hoped that Sir Charles Elliott will signalise the last days of his rule by dredging the Jamuna, and thereby confer a lasting boon on the people of the Nadia, Jessore, and 24-Parganas districts.'

HITAISHI, Sept. 3rd, 1895.

(g)—*Railways and communications, including canals and irrigation.*

Outrages on Indian women on Indian railways.

32. The *Sanjivani* of the 31st August says that outrages on women on the Indian railways are generally committed by uneducated and unmarried European and Eurasian ticket-collectors. On the Earstern Bengal State Railway almost all the ticket-collectors are natives, who generally treat female passengers with great courtesy. The East Indian and North-Western Railways are ridden by European and Eurasian ticket-collectors, and it is on these two railways that most of the outrages on female passengers are committed; these outrages cannot be effectually put down, so long as European and Eurasian ticket-collectors are retained. The Railway Companies should remember that the Indians can bear everything, but they cannot bear to see their women insulted. And if outrages on the modesty of Indian women be not put down with a high hand, and the offenders brought to book, they will be forced to take the law into their own hands, and chastise the offenders themselves. It is gratifying to learn, however, that the Railway Companies are gradually being brought to their senses. The North-Western Railway authorities have employed eight native ticket-collectors, because their Eurasian and European ticket-collectors used to unveil Indian women and otherwise molest them. This is a step in the right direction, and the example of the North-Western Railway should be followed by all other Indian railways—especially by the East Indian Railway, where most of the outrages recently committed on Indian women took place.

SANJIVANI, Aug. 31st, 1895.

DAINIK-O-SAMACHAR CHANDRIKA, Sept. 4th, 1895.

33. The *Dainik-o-Samachar Chandrika* of the 4th September says that, except on very rare occasions, failure of crops all over a vast country like India, is not possible. As a general rule, failure of crops is confined to only some particular parts of the country, and scarcity can therefore be prevented from assuming a terrible aspect by an early stopping of the export of food-grains. The utility of railways in famines consists in the facilities afforded by them for the transport of food-grains to an afflicted part of the country from other parts. But if the export of food-grains is not stopped in time, there will be no surplus food to transport to afflicted parts, and the railways will prove perfectly useless. If the export of food-grains is allowed to go on unchecked railways rather tend to aggravate famine by affording facilities for such export than mitigate it. The Chief Commissioner of the Central Provinces has remarked that scarcity could not assume formidable dimensions in Damo and Sagar within those provinces, because railways facilitated the transport of food-grains from other parts. But he has had at the same time to admit that food could be transported in sufficient quantities, only because the export of food-grains was rather dull at the time. Thus the absence of export is the primary and the existence of railways only a secondary means of mitigating famine. At the very outset of the Bihar famine, Sir George Campbell recommended that the export of food-grains should be stopped. But a blind advocate, as he was of the free-trade principle, Lord Northbrook did not accept the recommendation, and the result was that he could save the lives of the famine-stricken populace only by emptying the exchequer. Lord Lytton grudged relief expenditure at the outset of the Madras famine, and the result was that 6,000,000 people died of starvation. But if the export of food-grains had been stopped, the exchequer would not have become empty during the Bihar famine, and so many lives would not have been lost during the Madras famine.

The utility of railways in famines.

(*h*)—*General.*

SANJIVANI, Aug. 31st, 1895.

34. A correspondent of the *Sanjivani* of the 31st August complains of the conduct of an income-tax assessor who assessed a medical practitioner of Ghatal (in the Midnapore district) at the rate of Rs. 28 a year. The gentleman's books show that he has an annual income of about seven or eight hundred rupees in the shape of fees paid to him by his patients, and that he also carries on a small loan business, which, however, does not bring him even Rs. 10 a year. It should be borne in mind that a village doctor's fee includes the charges for medicines, and the amount of seven or eight hundred rupees shown in his books cannot be taken as the net income of the Ghatal doctor. The income-tax assessor did not, however, take this view of the matter, and after a good deal of representation had been made to him only reduced the rate from Rs. 28 to Rs. 20 a year. The same assessor saw a number of broken bullock carts in front of a wheelwright's shop, and at once assessed him at a heavy rate. This man is very poor, and has an income barely sufficient to maintain his family. He was let off, but many people know how. The assessor next came across the owner of a small rice *gola*, who has an income of barely 4 annas *per diem*. This man was assessed at Rs. 10 a year. A sweetmeat-seller having an income of about Rs. 10 a month was next picked out, and heavily assessed.

Income-tax oppression in Ghatal.

This is the way income-tax is assessed. Poor men having an income of barely Rs. 200 a year are frequently forced to pay the tax. They have neither the means nor the courage to appeal against the decisions of the assessors, and have therefore to suffer their wrongs in silence.

The greatest objection against the income-tax is that it presses hard upon men with small incomes and large families. The income-tax assessor takes a man's income into his consideration, but not his expenditure.

The editor makes the following observations on the above:—The income-tax is the fairest of all taxes, but it presses hard upon poor people, and will continue to do so, if the taxable limit is not raised to Rs. 1,000. The income-tax collectors are generally very oppressive, and the Government is not disposed to punish them as they bring money to its coffers. The Government can pay compensation allowance to its European servants, but cannot

afford to lose a few thousand rupees by raising the taxable limit of the income-tax.

35. The *Darsak* of the 1st September has the following:— DARSAK, Sept. 1st, 1895.

Government's work in the Agricultural Department.

India is an agricultural country, and its people live on agricultural produce. Improvement of agriculture, therefore if it can do nothing else for the people, can at least save them from starvation. But Government has up to this moment done nothing to effect this improvement, and the people are consequently suffering more and more from the effects of scarcity.

Government is fully aware of the necessity of effecting improvements in agriculture, which have become all the more necessary, because India has now to produce enough not only to feed her own people, but also to supply the people of other countries with food. And if production goes on at its present rate, without means being adopted for replenishing the soil, not only the people of India, but the people of many other countries will have a gloomy future before them.

Many English statesmen foresaw long ago the consequences which India's export trade would produce for her people, and advised the Government in this country to attend to agricultural improvement. Under the East India Company, the Court of Directors in their Education Despatch, which was sent out to this country about 40 years ago, impressed on the Government of India the necessity of agricultural improvement, saying that nothing would do the people so much good as improvement in the mode of agriculture. Forty years have since elapsed, but during that time the export trade has increased by vast strides, but no improvement in agriculture has been effected.

During the Orissa famine of 1865-66 some officials realized the necessity of agricultural improvements. But no sooner was the havoc of the famine forgotten, than the officials forgot all about agricultural improvement. However, the Government was not allowed to remain indifferent much longer, for famine began to break out every other year or so. In 1870 Lord Mayo once more pointed out the backward condition of Indian agriculture, and blamed Government for its indifference in the matter. His Lordship expected immense benefit to India from the adoption by her of the European modes of agriculture. But he also pointed out that in India agricultural improvement should be initiated by the Government, for the same reason that it is taken in hand by the landlords in England, private landlords in India being unable to make the large investments of money required for the purpose. Lord Mayo's views were supported by the then Secretary of State. Shortly after that the Famine Commission was appointed, and its members also requested Government to pay particular attention to agricultural improvement. All such advice and request, however, has remained on paper and has not up to the present time been acted upon.

The subject was once more broached five years ago, when the Secretary of State sent out an agricultural scientist to advise the Government on the best mode of effecting improvements in Indian agriculture. This gentleman travelled from place to place at Government expense, and embodied his opinion in a voluminous report. A Committee sat at Simla to discuss this report, and from the earnestness with which the members of this Committee set about their work it was expected that something would at last be done. But, alas, this was not to be! Later on Government brought out an agricultural chemist from England, but what he did the public does not know. All that is known regarding him is that during his stay here he lived in a sumptuous style at Government's expense. The fact is that Government does not take the same interest in agricultural and other internal improvement as it does in frontier affairs. No one knows why the Government of India is unwilling to carry out the suggestions made by Dr. Voelcker. It should remember that its indifference in this matter is ruining the people of India, with whose money it is gratifying the ambitious schemes of the military authorities in regard to the frontiers and is remunerating the civilians for the loss they are sustaining from exchange.

III.—LEGISLATIVE.

36. The *Sahachar* of the 28th August has the following:— SAHACHAR, Aug. 28th, 1895.

The Bhagalpur election.

It is rumoured that Sir Charles Elliott has appointed Mr. Hennessy member of the Bengal

Council for the Bhagalpur Division, and the *Amrita Bazar Patrika* corroborates this rumour. But considering Sir Charles Elliott's impartial conduct in regard to the Dacca election, one can hardly believe that His Honour can have acted so unjustly in connection with a second case of an exactly similar nature. Our faith in His Honour's uprightness has been shaken by the rumour. Sir Charles did wrong by taking the decision of the case into his own hands, and not leaving it, like the decision in the Dacca election in the hands of the delegates. If he had done this, no one could have impugned his impartiality or uprightness. But if he has really appointed Mr. Hennessy, and even if the appointment has been made in perfect good faith, he cannot escape censure. Mr. Toynbee's report on the election plainly shows that Babu Suryyanarayan Singh had a majority over Mr. Hennessy. But Mr. Hennessy questioned the accuracy of that report, and Government wrongly sided with him. As arbiter between Babu Suryyanarayan and Mr. Hennessy, Government should have avoided showing bias for either party. On the 5th August last, however, the Lieutenant-Governor's Chief Secretary wrote to the Commissioner to count up the votes again. The report submitted by Mr. Toynbee shows that besides the votes of the delegates, Babu Suryyanarayan had scored three votes in Malda against Mr. Hennessy's six in the same district. Mr. Hennessy, however, contends that Babu Suryyanarayan did not get a single vote in Malda. The issue therefore depends on the correctness of Mr. Toynbee's report. If it is decided that Babu Suryyanarayan really got three votes from Malda, it is he who should have the first claim to be appointed. Four members of the Malda District Board wrote to say that each of them had given his vote to the Babu, and not to Mr. Hennessy. And there is no reason to disbelieve these members. With such proof how could Government call Mr. Toynbee's report incorrect? The *Amrita Bazar Patrika* says that of the 91 District Board members in the Bhagalpur Division who had a right to vote at the election, 47 openly declared that they had voted for Babu Suryyanarayan, and there is reason to think that some more voted in his favour. Under these circumstances, it is difficult to see how the Babu's claims have been overlooked. If therefore Sir Charles Elliott has appointed Mr. Hennessy in spite of such clear proof that the Division wanted Babu Suryyanarayan as its representative, he has acted in a highly unjustifiable manner by not allowing the people to enjoy the fruits of the privilege which has been conceded to them by the British Parliament.

SAHACHAR, Aug. 24th, 1895.

37. The same paper has the following:—

The Pilgrim Ships Bill.

Laws are sometimes enacted in the Supreme Legislative Council which have the approval neither of the Council nor of the Indian public. The Merchant Shipping Act, which was passed a short time ago, and the Pilgrim Ships Bill, which is now before the Council, are measures of this character. Such measures are proposed by the Secretary of State in obedience to the dictates of a particular party in England and in total disregard of the interests of the people of India, and in this way constitute glaring proofs of the dependence of the Legislative Councils in India.

The Pilgrim Ships Bill has been introduced in obedience to a suggestion of the Paris Sanitary Conference, which held that the space allowed on boardship to each pilgrim sailing to Mecca should be increased from 10 to 21 square feet. If this suggestion is given effect to, the expenses of journeys to Mecca will be doubled, and the majority of Indian Musalmans, who are poor, will find the cost of their pilgrimage prohibitive. The Government will thus indirectly interfere with the religion of the Musalmans. One cannot also understand why the accommodation in pilgrim ships should be increased to 21 square feet, or even to 16 square feet, when not more than 10 square feet is allowed to every cooly in a cooly transport vessel, and not more than some 12 square feet to every soldier in military transport ships.

HUBLUL MATEEN, Aug. 28th, 1895.

38. In reference to the Pilgrim Ships Bill, the *Hublul Mateen* of the 28th August observes that although those sections of the Bill which have reference to accommodation for passengers on boardship and to arrangements for their medical treatment are intended for the benefit of the pilgrims, there are other sections which will stand in the way of the Indian Musalmans making pilgrimages to Mecca, which Islam enjoins upon every full-grown Musalman. The Bill requires that intending

The Pilgrim Ships Bill.

pilgrims must subject themselves to a medical examination. Intending pilgrims will thus be entirely at the mercy of the certifying medical officer. As for Musalman women, pilgrimage will henceforth be out of the question for them, for none of them will on any account agree to subject herself to a medical examination by a male doctor. If the object of Government, however, be to do good to the Musalmans of India by passing the Bill, it should consult with the Turkish Government as to the best way of giving effect to it.

HITAVADI, Aug. 30th, 1895.

39. The *Hitavadi* of the 30th August says that various rumours are afloat regarding Sir Charles Elliott's interest in Mr. Hennessy's election, and the worst of it is that one cannot wholly disbelieve those rumours if one carefully considers the whole course of the election affair. It was discourteous on the part of Sir Charles to hold a private consultation with Mr. Hennessy on the subject of the election. If any private consultation were necessary, Babu Suryyanarayan too should have been consulted.

The Lieutenant-Governor in the Bhagalpur election.

The writer has not yet given up all hopes of justice being done in this matter, and would therefore have Government ascertain which of the two candidates the majority of the members of the District Boards wish to have for their representative. It would not be difficult to ascertain this. Could there be any clearer proof of public opinion being in favour of Babu Suryyanarayan than that Mr. Hennessy has failed to carry the election even with powerful official support on his side? Government itself has declared that it would be unjust to interfere in election matters, and the Lieutenant-Governor will be guilty of gross partiality if after having made such a declaration he decided in favour of Mr. Hennessy. We are compelled to say all this because we fear that Mr. Hennessy will be elected.

GENERAL AND GAUHARI ASFI, Aug. 31st, 1895.

40. The *General and Gauhariasfi* of the 31st August says, that the Pilgrim Ships Bill, when passed into law, will certainly interfere with the religion of the Muhammadans. The English Government, which follows the policy of religious toleration, ought to have a regard for the feelings of its Muhammadan subjects.

The Pilgrim Ships Bill.

MIHIR-O-SUDHAKAR, Aug. 31st, 1895.

41. The *Mihir-o-Sudhakar* of the 31st August says that the people of Bengal must pay the drainage cess, which has been imposed upon them by the Lieutenant-Governor in utter disregard of the protests of the non-official members of his Council, who represented to the best of their ability the miserable condition of the Bengal raiyats and their inability to pay the cess.

The drainage cess.

MIHIR-O-SUDHAKAR.

42. The same paper says that though the Musalmans of India have not yet fully realized the evil consequences which would follow from the passing of the Pilgrim Ships Bill, they have been startled by what they have come to know of the proposed measure.

The Pilgrim Ships Bill.

Cholera outbreaks in Europe for a succession of years led to the holding of a Sanitary Conference in Paris, in which eminent scientists came to the conclusion that the disease came to Europe from Asia. The Government of India, which sent a representative to the Conference, accepted this conclusion, and has set about passing the Pilgrim Ships Bill—a measure which, if passed, will not allow any Indian Musalman, however keen his desire to visit his holy land, to visit it if he cannot prove to the satisfaction of Government that he is not suffering from any contagious disease, that he is not below a certain age, and that he is the owner of a long purse. A measure like this will seriously interfere with the religion of the Musalmans.

The Government of India seems to be in a hurry to pass the Bill, as if it were anxious to secure to itself the credit of being the first to do anything on the line laid down by the Paris Conference, before even the civilized Governments in Europe had taken steps to give effect to its suggestions. Such hurry is to be deprecated, as the measure will have serious consequences for the Muhammadan community. If Government is determined to pass the Bill, it should allow the Musalman community time to discuss it, and should give them a patient hearing.

SANJIVANI, Aug. 31st, 1895.

43. On the 22nd August last, observes the *Sanjivani* of the 31st August, Sir Alexander Miller, the Law Member, proposed certain amendments of the Criminal Procedure Code, chiefly bearing on the system of trial by

The proposed amendment of the jury law.

jury in this country. It was at first expected that these amendments had for their object the extension of the jury system, but it now appears that they are highly calculated to deal a death-blow to it. Sir Charles Elliott openly tried to restrict the scope of the system of trial by jury, and he had the Supreme Government on his side. The Liberals, however, were then in power, and they did not allow the Government here to carry out their retrograde measure. But now that the Conservatives are in power, the Government has been emboldened to propose a measure which will virtually do away with the jury system altogether. The Law Member's speech at the Legislative Council has taken the public by surprise. They expected that with the recommendations of the Jury Commission and the favourable opinions of many District Judges before it, the Government would extend the scope of the jury system. But instead of seeing the jury system, extended—they are now threatened with its virtual extinction, and that during the *régime* of a liberal Governor-General like Lord Elgin, and through the instrumentality of a friend of the Indians like Sir Alexander Miller. There should be a bold stand made against the measure by the non-official members of the Viceroy's Council. Arrangements should also be speedily made to hold meetings all over the country, protesting against the passing of the proposed law.

DAINIK-O-SAMACHAR CHANDRIKA, Sept. 1st, 1895.

44. The *Dainik-o-Samachar Chandrika* of the 1st September has the following:—

The Legal Practitioners Act Amendment Bill.

The proposed amendment of the Legal Practitioners Act is calculated to do more harm than good. Section 1 of the Bill provides that no pleader or mukhtar shall in any case take his instructions except from the party on whose behalf he is retained, or a private servant of such party, or his recognized agent, failing which, he shall be liable to be suspended or dismissed from the Bar by the High Court. Now suppose a friend of mine has a case in Burdwan, where I am going. If I can instruct his legal adviser there, I can save him a good deal of trouble and expense. But the new Bill prevents me from doing this piece of service to my friend. Suppose, again, I have a case in Narail. The Bill does not allow me to send a brother or any other near relation to that place to instruct my legal adviser and do everything needful in the matter. The Bill if passed into law, will therefore press hard upon people who are compelled to go to law. Suppress touting by all means, but why harass innocent people?

It is true that a proviso is made in favour of a *pardanishin* woman and of a person "unable for any sufficient cause to instruct the pleader or mukhtar in person." Such persons may authorize a relative or friend to give instructions, provided that such friend or relative does not receive any remuneration. But from this proviso it is not quite clear as to what constitutes a "sufficient cause." Perhaps by sufficient cause is meant illness of the party concerned or any unavoidable circumstance which may prevent him from going to a distant place to instruct his legal adviser. Circumstances, however, in this country are such as not to allow a person to stir from home, and to make him depend in most cases upon willing friends and relatives in conducting a case. These men will be put to great difficulty now. As for touters, they are not so plentiful in the mufassal as in towns. We think that to avoid all such objections, section 1 of the Bill may be amended somewhat in the following way:—

The High Court may also, after such enquiry as it thinks fit, suspend or dismiss any pleader or mukthar holding a certificate as aforesaid—

(*a*) Who takes instructions in any case except from the party on whose behalf he is retained, or a private servant of such party, or some person who is the recognized agent of such party within the meaning of the Code of Civil Procedure, or a relative, or friend, or other person authorized by the party to give such instruction, and not receiving any remuneration in respect thereof.

DAINIK-O-SAMACHAR CHANDRIKA, Sept. 2nd, 1895.

45. The *Dainik-o-Samachar Chandrika* of the 2nd September writes as follows:—

The Jury Bill.

Sir Charles Elliott tried virtually to abolish the jury system by a notification. Sir Alexander Miller proposes to abolish it by a Bill. The Law Member is evidently bent upon leaving something behind to commemorate his name. Sir FitzJames Stephen has been made immortal by the Criminal Procedure Code and Sir Andrew Scoble by the Consent Act!

Sir Alexander Miller would have himself made immortal by a Jury Act! He has, no doubt, the support of the Government here and at home: otherwise he would not have come forward with his Jury Bill so soon after the agitation against the Jury Notification—an agitation in which Natives and Europeans alike took part, and which forced even Sir Charles Elliott, the Nabob of Bengal, to eat the humble pie. The *Amrita Bazar Patrika* is of opinion that the coming of the Conservatives to power has emboldened the Government here, but we do not think this to be exactly the case. During the last Jury Notification agitation eminent Conservatives like Sir Richard Garth were on the side of the Indian people. The fact is that all Englishmen, Conservative or Liberal, are admirers of the jury system, and they will not brook anything that will put it in jeopardy. Sir Alexander Miller is notoriously against the jury system. He condemned it in his speech at a meeting of the Chaitanya Library, and he has condemned it again in his Simla speech on the occasion of the introduction of the Criminal Procedure Code Amendment Bill. If that Bill is passed into law, jurors will become helpless tools in the hands of the Judges, who will have the power to cross-examine the jury. The Bill also affects the independence of the High Court. And all this is going to be done on the pretext of giving effect to the recommendations of the Jury Commission. But why are not the liberal recommendations of that Commission given effect to? Sir Allexander Miller is following a crooked policy, but we assure him that his measure will meet with the united protest of Natives and Europeans.

46. The *Sulabh Dainik* of the 4th September has the following:— SULABH DAINIK, Sept. 4th, 1895.

The Jury Bill.

Sir Alexander Miller is not an advocate of the jury system. He has found fault with it as it prevails both in England and in India. But he cannot interfere with the system prevailing in England, because there he is simply "Miller—" and not Sir Alexander Miller, or a Law Member. He must therefore make India alone feel his power, as anybody can do anything he likes with a dead man.

The object of the Jury Bill is to empower the Judge to question jurors as to their grounds for arriving at a certain verdict, and to ask a jury to give its separate verdict on each count of the charge brought against an accused person. When a case has to be referred to a High Court, the Judge is to submit to that judiciary the separate verdicts so recorded. This means that on the Bill being passed, jurors will come entirely under the power of the Judges. But it will not be proper to exercise such control over men who render their services to Government gratis. It is also quite unreasonable that jurors, who form their opinion of the guilt or innocence of an accused person not upon legal considerations but from a common-sense view of a case, should be asked to state their grounds for arriving at a particular opinion; the more so, as it is not possible that the Judge will be helped in coming to a correct decision by learning from jurors their grounds. The proposed amendment will therefore serve no purpose except that of unnecessarily harassing jurors.

If the Bill is passed, few people will like to be called as jurors. And this with a few verdicts which on examination are found to be wrong will furnish the Government with a good excuse for abolishing the jury system altogether.

47. The *Dainik-o-Samachar Chandrika* of the 4th September writes as follows:— DAINIK-O-SAMACHAR CHANDRIKA, Sept. 4th, 1895.

The proposed amendment of the jury system.

Even the divine physician Dhanwantari will fail to cure a patient who has been repeatedly bitten by a venomous serpent, and the bite always proves fatal when it is preceded by an angry pursuit. We had to make great efforts to save ourselves after receiving Sir Charles Elliott's bites. This time Sir Alexander Miller has driven his fangs into us, and we are half-dead in fear alone.

On the pretext of amending the jury section in the Code of Criminal Procedure, a death-blow is going to be dealt to the jury system. When the Law Member has again commenced biting after the strong agitation already made against the Jury Notification, there is little hope that we shall be saved. But try we must to save ourselves, no matter whether we succeed or fail.

Henceforward the Sessions Judge will harass the jury by cross-examination. He will cross-examine them about the grounds of their verdict and about their reasons for or against a particular conclusion.

Now if juries had been always composed of experienced barristers and pleaders, there would have been nothing to fear from this arrangement, for juries so composed would have proved themselves more than a match for Sessions Judges in such forensic fencing. But as a matter of fact the men who are selected as jurors in the mufassal are for the most part men ignorant of the law. Nor does it enter into the scheme of the jury system that jurors should be well versed in the law. Wherever the jury system prevails, jurors are required to express their common-sense view of a case.

Sir Alexander Miller is a great opponent of the jury system as it obtains in England in criminal cases. He even wrote against that system in England, but no one listened to him. But here in India he has obtained an opportunity of introducing his pet reform, for in India a man can do anything he pleases.

It would be most unjust to allow jurors in criminal cases in this country only the same power that jurors exercise in civil cases in England. There is a great difference between civil and criminal trials. Injustice in a civil case can at worst reduce a man to beggary, but as a result of injustice in a criminal case a man may have to rot in jail or even to die on the gallows. Again, in civil cases there is an appeal up to the Privy Council, whereas in criminal cases there is an appeal up to the High Court only. If Sir Alexander Miller had been possessed of a strong sense of justice, he would never have made this proposal. It is not without good reason that we say that every Englishman is changed on setting foot on Indian soil. Sir Andrew Scoble ought not therefore to be blamed for what he did.

At present Sessions Judges in giving charges to the jury explain to them the circumstances relating to a case and the verdict to which, in his opinion, those circumstances point. But it is open to the jury to accept or not, as they think best, the view of the Judge, and if the Judge happens to differ from the jury, he can at most make a reference to the High Court. This provision about a reference to the High Court does not exist in any other British dominion, and did not exist in India till it was some years ago introduced by Sir FitzJames Stephen. Sir Alexander Miller is resolved to outdo even Sir FitzJames Stephen.

Sir Alexander proposes that Sessions Judges should dictate to the jury the verdict he considers to be the right one, and if the latter refuse to accept it, should refer the matter to the High Court, and the High Court shall, upon every such reference, be bound to hold a retrial of the case.

Oppressive officials have an impression that the High Court rejects the verdict of jurors only where such verdicts are grossly unjust, and that seeing the High Court so unwilling to interfere with the verdicts of jurors, Sessions Judges do not make references to the High Court, in cases in which the verdict of the jury is not grossly absurd. It is with such an impression in his mind that Sir Alexander has proposed his amendment of the jury system.

Sir Alexander has blamed the Judges of the High Court and the British public for their partiality to the jury system. He has not hesitated to accuse even such intelligent and experienced Judges as Sir Barnes Peacock, Sir Richard Couch, Sir Richard Garth, and Sir Comer Petheram of weak-mindedness. Seated on the chair of the Law Member for India, Sir Alexander thinks himself a greater man than even the Lord Chancellor of England. All this is the fault of the Indian soil, for everything is possible in India.

SULABH DAINIK, Sept. 5th, 1895.

48. The *Sulabh Dainik* of the 5th September contains the following address to Lord Elgin:—

The Jury Bill.

It is because Your Lordship does not see and do things for yourself that the members of your Council have arrogated so much power and do what they please. Would Sir Alexander Miller have ventured to introduce the Jury Bill now before the Council if Your Lordship had not been a slave to form and refused to interfere before the time. In introducing the Bill, the Law Member said that the object of the measure was to give effect to the suggestions of the Jury Commission. But in saying this did Sir Alexander Miller speak the truth? The Jury Commission did not suggest any alteration in section 303 of the Code of Criminal Procedure, but Sir Alexander wants to alter that section. The Jury Commission did not want jurors to be harassed with questions, but Sir Alexander is for harassing them with questions. The Jury Commission recommended an extension of the jury system, but the Law

Member will not give effect to this suggestion in his Bill. If Your Lordship had been a keen-eyed man, you would have seen how the Law Member is thus hiding the grain under the chaff. It is your own fault that you have not been able to maintain the dignity of your office and cannot act as the leader of your Council. It is idle to say all this to you. The man who is really asleep can be awakened, but no human effort will awaken the man who feigns to be asleep. What can we do if, knowing everything, you say you know nothing. But we must plainly tell you that we have been sadly disappointed in you.

V.—Prospects of the Crops and Condition of the People.

49. A correspondent of the *Bangavasi* of the 31st August, writing from Dwarbasini, in the Hooghly district, says that neither *aus* nor *aman* rice has been sown there on account of want of rain. The tanks have all dried up, drinking water cannot be had in profusion, and there is scarcity already manifesting itself.

Bangavasi. Aug. 31st, 1895.

Prospects of the rice-crops in the Hooghly district.

50. The *Bankura Darpan* of the 1st September says that in many places in the Bankura district there has been no sowing of crops at all this year for want of rain, and in those places where the crops have been sown their condition is not promising. In Kotalpur there has been almost no sowing at all. In Sonamukhi only the best lands have been sown, the rest remaining uncultivated. Vishnupur fares no better. The price of paddy is falling. Famine is sure to make its appearance in the Bankura district this year.

Bankura Darpan, Sept. 1st, 1895.

Prospects of the crops in the Bankura district.

VI.—Miscellaneous.

51. The *Dainik-o-Samachar Chandrika* of the 22nd August understands that a dismissed native official in Madras has petitioned Lady Elgin, addressing her as "mother," and praying her to exercise her influence with Lord Elgin and thereby reinstate him in his post. It is not surprising that the Anglo-Indian papers should make the petition and its unfortunate writer the butt of their ridicule, but that even a native paper like the *Hindoo Patriot* should follow suit is what passes one's comprehension. Is it so very wrong or unnatural for the son to ask his mother to intercede with his father? Is not the *Hindoo Patriot* aware that many worthless favourites have through the influence of the wives of Viceroys secured high posts in the Government service? There are many such still in existence in this very city and its suburbs. Not to speak of the Viceroy's lady, the influence of the wives of high Government officials is in this respect also very great. Everybody knows that the Viceroy's lady has nothing to do with the official duties of the Viceroy. Still she may have the power to influence his decision. There is, moreover, no reason to suppose that the Viceroy's lady has nothing at all to do with the officials and their duties. What has been done in the case of the Lady Dufferin Fund? Has not that fund any connection with the Government? Have not Government officials all along taken a lively interest in it? Did not they actively canvass for subscriptions? The *Hindoo Patriot* ought not to have cut his jokes at the expense of the unfortunate Madras official. He too has to submit to curtain lecturing —who has not?

Dainik-o-Samachar Chandrika, Aug. 22nd, 1895.

A petition to Lady Elgin.

52. The *Charu Mihir* of the 27th August says that the attempt of the English residents of Purnea to punish Mr. Weatherall for voting according to his convictions is not creditable to the English character.

Charu Mihir, Aug. 26th, 1895.

The Weatherall affair.

53. When passing the Drainage Bill, the Lieutenant-Governor passed strictures on the Murshidabad Association for making the following remarks in its memorial to the Government :—"We have learned with considerable consternation that it is intended to impose a tax." "This question," said His Honour "was specially discussed at the Provincial Conference which met at Murshidabad only the other day, and they expressed their satisfaction at the amendments which had been introduced. There were there assembled delegates collected from the whole of Bengal, and yet the Murshidabad Association never heard a word about it." Referring to these observations, the *Murshidabad Hitaishi* of the 28th August

Murshidabad Hitaishi, Aug. 28th 1895.

The Murshidabad Association.

taunts the Murshidabad Association for not having taken any part in the proceedings of the last Provincial Conference. The Association richly deserves the snub administered to it, and should take care how it handles public questions in future.

SAHACHAR, Aug. 28th, 1895.

The Weatherall affair.

54. The *Sahachar* of the 28th August considers it shameful conduct on the part of the Europeans of Purnea to have excommunicated Mr. Weatherall for his independence in giving his vote to Babu Suryyanarayan, whom he considered the fitter of the two candidates. Even the black, uncivilized natives would have had magnanimity enough not to act in a similar manner towards one among them who might have thought it right to vote for a European. Mr. Forbes especially behaved in a most mean-minded manner. He is reported to have said that the Congressists were his enemies, because they would not hesitate to cut the throats of all Englishmen. But Mr. Forbes ought to have remembered that he, at least, is personally indebted to a Congressist, and he should not have so soon forgotten the service rendered him by that gentleman. Mr. Temple, Magistrate of Purnea, also acted in a most unbecoming manner by joining the non-official Europeans in abusing the natives. Mr. Temple has every right to mix with his countrymen, but he should have resigned his official position before mixing himself up in the Weatherall affair. As the Magistrate and Collector of a district, he is entrusted with the power of doing good or evil to its people, and by forgetting the dignity of his position he has brought not only his own name, but the name of every Englishman into disrepute. If Mr. Temple is not prepared to sacrifice some of his privileges as an individual to the requirements of his official position, he should take leave of the public service. Mr. Temple should also have known that Government servants are strictly forbidden to join political movements. Did not the Lieutenant-Governor himself decline an invitation to visit the National Congress?

The Lieutenant-Governor should signify his displeasure to Mr. Temple, and remove him from Purnea. As for Mr. Weatherall, he need not feel sorry for the treatment he has received at the hands of a few of his countrymen. He will be fully rewarded by the gratitude of the native community of the entire province, and his conduct will receive the approbation of the upright British public.

SANJIVANI, Aug. 31st, 1895.

A cooly story.

55. A correspondent signing himself Rohini Kanta Mitra writes as follows in the *Sanjivani* of the 31st August :—

The oppressions which were committed on the Negro slaves on the slave steamers on the Ohio are still committed on the Indian coolies who are carried to the tea plantations in Assam. The spectacles that are witnessed in cooly steamers on the Brahmaputra are indeed heart-rending. On the 25th July last a friend of mine, Babu Rasik Mohan Chakravarti, was travelling in a steamer, where he came across a cooly girl of 17, Mankur by name, who was crying piteously. On enquiry he learned that she was a resident of Sambalpur, and had husband and parents. She was decoyed by a cooly recruiter, and was being despatched to the Tejpur Thakurbari Tea Plantation. When the steamer reached the Jatrapur station Babu Rasik Mohan requested a fellow-passenger, Babu Hara Kumar Bose, a head constable, bound for Nowgong, Assam, to intercede on behalf of the cooly girl and represent her case to the executive authorities of Dhubri. The Civil Surgeon and the Deputy Commissioner of Gauhati were also telegraphed to. What has since happened to the poor cooly girl is not known.

SANJIVANI,

A tea planter in his humour.

56. A correspondent writes as follows in the same paper :—

I was a passenger in the steamer *Merlin*, which left Silchar for Goalundo on the 15th August last. One of the European passengers on board was the Manager of a Hylakandi tea garden. On the second day a European employé of the Bengal-Nagpur Railway joined the European passengers. On the third day one of the three Europeans on board, who was a military officer, left the steamer, and soon after his departure the planter began to make his presence felt. As soon as the steamer reached Narayanganj the planter completely threw off his mask and became disorderly. He invited his European fellow-passenger to a treat of drink. They began to drink hard, especially the planter, and soon a number of brandy bottles were emptied of their contents. The liquor soon began to work

in the planter's brain. He became jolly and boisterous by turns, and roared and cried, and called the passengers names. He then fell upon his companion, and began to belabour him severely. The poor man tried his best to escape, but in vain, as the planter held him fast by his shirt-collar. At last he tore his clothes off his body and fled almost naked to his cabin, but not before he had got a black eye and bruises all over his body. Thus foiled, the enraged planter flew at the native passengers and the steamer staff, consisting of butlers, waiters, *et hoc genus omne*, who in their fright took shelter in every available nook and corner of the steamer. Thus foiled in breaking the heads of "d—— niggers" the enraged planter began to vent his wrath on the glasses, plates and bottles on the dining table, which he smashed and almost pounded to dust. The drunken man was bruised and cut, and blood trickled down his body. Drinking and breaking of bottles continued, and blood now began to flow copiously, and, mixing with the wine and soda water, streamed down the staircase. The planter, however, went on storming and battering at the dining table till he fell down in sheer exhaustion. But lying the drunken brute began to fling the pieces of broken glass in all directions, and no one durst come near him. Things went on in this way till 3 o'clock in the morning, when the matter was reported to the station-master of Narayanganj, and two European and several native employés of Messrs. Bird & Co. came to the steamer, confined the planter in a cabin, and dressed his wounds. The passengers on board the steamer suffered extremely. They could not sleep the whole night, and were in constant danger of bodily injury. If a native had been in the planter's place and had molested European passengers in this way, he would have been bound hand and foot and consigned to the waves. Such is the difference between a native and a European.

57. The *Bangavasi* of the 31st August has the following:— BANGAVASI, Aug. 31st, 1895.

Increase of luxury in the country.

Who has brought this ruin upon the country? Who has imported this discontent which is slowly and imperceptibly driving peace and happiness out of every home? The countries which were overrun by Alexander the Great, the Cæsars of Rome, or that terror of European sovereigns—Napoleon—very soon presented an altered appearance. Cities became villages, and villages were turned into swamps. Kings became beggars, and beggars found themselves reduced to the point of starvation. Homesteads became untenanted, gardens were converted into cremation grounds, and highways into streams of blood. The sound of mirth and revelry was followed by weeping and lamentation. In short, conquest by the ruler of one kingdom means, as it always has meant, the ruin of another kingdom.

A sovereign out on a conquering expedition is one of the six well-known calamities (*itis*), and in bringing about the destruction of a State is as much obnoxious an agent as the locust or the rat in the destruction of crops. There is, however, this difference between them, that while the conqueror takes away the accumulated wealth of a country, the locust and the rat destroy the ripe crop, and drought and excessive rainfall render the raising of a crop altogether impossible. But these calamities (*itis*), dreadful and overwhelming as they are, have yet their remedy and are not such as to make men lose all hope. Armies and frontier fortifications may protect a country against foreign invasion, and grain may be stored up in view of unfavourable seasons. The owl may kill the rat and birds may eat up locusts. But how to save the country from the dire demon of luxury which possesses the destructive power of the six *itis* put together, and which, having imperceptibly effected its entrance into the country, is now proudly stalking over its whole length and breadth?

Was luxury formerly unknown in this country? No. But formerly it claimed particular families as its victims and not the whole population as at present. In those days it was only a handful of people who gave themselves up to luxury, just as it was only the Brahmans who were privileged to study the Vedas. Those victims of luxury had always a number of hangers-on on their charity, who, however, among themselves frequently made remarks not very complimentary to the intelligence or common sense of their patrons. Voluptuaries like these are found even at the present time, and will be found so long as human society will last. For it cannot be expected that all people

will show equal sense. They are, however, too few to injuriously affect the well-being of society.

Luxury is now no longer confined to the wealthy and aristocratic section of the population, but reigns supreme in every home. It is carrying everything before it. The palatial residence of the wealthy and the lowly cottage of the poor alike own its sway. And the gravest danger of all is that the victims of this luxury, though they are fully aware of their own perilous position, seem supremely indifferent, and are floating obedient to the stream.

But how has this come about? How did this dire enemy enter into the poor man's cottage, which had always been blessed with contentment and happiness? Formerly a family whose monthly income did not exceed Rs. 10 celebrated the Durga puja year after year and also supported a dozen poor men. But the same family now finds it necessary to refuse charity to the poor and food to the hungry, although its income has increased tenfold. Formerly the poor could, after meeting their necessary expenses, lay by something. But at present, even with their increased incomes, people find themselves short of funds at the end of every month. They have therefore been compelled to stop religious celebrations and the practice of hospitality, and are slowly and gradually taking to atheistic ways. Formerly poor and helpless widows in native society were sure of receiving with their children life-long hospitality in the houses of their wealthy neighbours or relatives. But these latter are nowadays so busy with their own affairs and anxious to make provision for their wives and children, that they have neither time nor thought to spare for the widows and orphans of their community. Hence it is that there is now a rage in the country for life insurance. It is luxury, and luxury only, that has brought the country to this deplorable condition.

Man desires and seeks happiness. Happines lies in self-satisfaction. Many do not now understand what this self-satisfaction is, and in their search for happiness think that it can be secured only by the possession and enjoyment of worldly and material goods. It is this thought that has made men luxurious. Their love of luxury is increasing in proportion as their self-satisfaction is decreasing. Western civilization possesses only an external glitter. Its shining exterior dazzles the eye, but it is all common-place clay within. Like a bird fascinated by the gaze of a poisonous snake, we are being continuously hurled down from the heights of true happiness into the jaws of this demon.

On the occasion of His Royal Highness the Prince of Wales' visit to Calcutta an order was issued to cause all houses abutting on the principal roads in the city to be white-washed and painted. Thanks to that order, not a few dilapidated houses presented a gay and glittering appearance on that occasion. We are beside ourselves with joy if the officials call us a civilized people, and are extremely grieved if they call us uncivilized. Hence it is that the poor candidate for employment puts on a rich dress, and the heavy and haughty steps of a ten-rupee clerk frightens a man out of his wits. My monthly income may not be above ten rupees, but such are the indispensable requirements of modern civilization that I must spend a fifth of the amount every month to appear in society as a well-dressed gentleman. Remember I have also a family to support and keep up my respectability. The fact is, in seeking to present for civilization's sake a glittering exterior, we are burning the substance within to ashes.

Think of that half-naked uncivilized village Brahman of the past, with his uncovered body and surrounded by a troop of pupils. The very picture is shocking. But is it not the fact that civilization sprang into existence from the dust of his feet,—of the feet of the Chancellor of that University which was located in his lowly cottage? It was the *chandimandup* of one of those uncivilized Brahmans that Sir William Jones dared not to enter, and the civilized Lady Jones and her illustrious husband were therefore content with remaining standing on the open yard in front of Jagannath Tarkapanchanan's *chandimandup*, after modestly remarking that they were *mlechchhas*.

Brethren, think of *true* happiness. Do not seek the externals of happiness or depend on others. Try to be self-satisfied. Do not be grieved if others call you uncivilized, and preserve intact your true civilization by the aid of the light that is within you.

58. The *Darsak* of the 1st September would have been glad to see Sir Antony MacDonnell appointed Lieutenant-Governor of Bengal. But the announcement of Sir Alexander Mackenzie's name as the future Lieutenant-Governor has relieved the writer of the apprehension which he has been feeling since hearing Sir James Westland's name mentioned in this connection.

The Lieutenant-Governor *elect*.

DARSAK, Sept. 1st, 1895.

59. The *Hitaishi* of the 3rd September is glad to learn that Sir Alexander Mackenzie will succeed Sir Charles Elliott as the Lieutenant-Governor of Bengal. Sir Alexander is an old civilian and an experienced officer. He acquitted himself very creditably as Chief Commissioner of Assam. It is sincerely believed that he will not fail to properly discharge the onerous responsibilities of his new office, and that he will prove a true *ma-bap* to the eighty millions of people in Bengal.

The would-be Lieutenant-Governor of Bengal.

HITAISHI, Sept. 3rd, 1895.

CHUNDER NATH BOSE,
Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 7th September 1895.

H. L. G. and others—Reg. No. 3748C—74—11.9.95.